

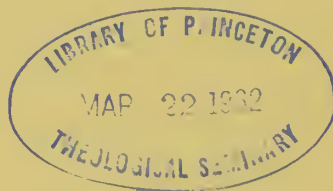
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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CENTENARY YEAR

THE
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EDUCATIONAL WORK IN TRAVANCORE.

BY REV. J. DUTHIE, NAGERCOIL.

EDUCATIONAL work has received much attention from the very commencement of our Society's labours in Travancore, and has been fruitful of most important benefits to the whole country. Till we began our schools, educational institutions conducted on modern principles were unknown in the country. Native schools did, of course, exist; but they were not numerous, and were intended exclusively for a select few of the highest classes. With the advent of the missionaries came much that was new to the country, the establishment of our schools being not the least important of the many departures from ancient customs and ideas. The scope of the Mission here, as everywhere, was from the first all-embracing, being nothing short of the complete regeneration of society in all its relations—religious, moral, and intellectual; and while the agency fitted to operate in these spheres could only be provided gradually, and, in point of fact, was for long of no very superior quality, yet the ultimate aim was never lost sight of, strenuous endeavour towards improving our workers being steadily put forth. First in order came the

establishment of a few congregations, and immediately following this commencement of work the question of providing native teachers for the rapidly-growing Christian community pressed for solution. The earliest method pursued was the forming of separate classes for training teachers at a few centres; but united effort was resolved upon, and an institution was founded for the whole Mission located in Nagercoil, well known in the Society's records as the Nagercoil Seminary. To this school were sent from its commencement the most promising youths of the Mission, and here, in its classes from year to year, have been educated great numbers—the exact figures I cannot give—who have been the schoolmasters, catechists, and pastors of the Travancore Mission down to the present time. This institution has been styled by our people the "Lighthouse" of South Travancore, by no means an inappropriate name; and now that it has attained to the rank of a college affiliated with the University of Madras, our hopes are bright that its future will far outshine the past. We are entitled, also, to take credit for this, that our Seminary has had a far-reaching and powerful influence upon the whole country. We were the first in Travancore to see what a potent influence for good the introduction of English into our institution might become: and our success led

the Maha Rajah of Travancore, in the early days of our Mission, to found in the capital an Anglo-Vernacular school under a gentleman who had been employed by the Mission, but was freed from his engagement with us, at the express wish of the king, for the purpose of carrying it on. That school was long known as the Maha Rajah's Free School, in which the Bible was studied. As the years went on, other English schools on a small scale were established by the native Government at different centres; and now the old Free School, begun by Mr. Roberts, is a large college, while several Government high schools also exist in different parts of the country, along with many others of a somewhat lower grade.

But it is being increasingly felt that, however valuable an ordinary education such as our lads receive in our Seminary or College may be, and though many most valuable native helpers have arisen amongst us who have enjoyed only an ordinary training, the time has come when a better equipment for those who are to take a leading part in our churches must be provided. In other words, it is felt that our pastors and others must, in these days of enlightenment, be specially trained men. Lack of funds for the establishment of a catechists', or theological, class too long prevented our entering upon this urgent work. Now, however, mainly through the help of two friends (the late Hon. James Aikenhead, of Tasmania, and Mrs. Edward Baxter, of Teasses), this department has been taken in hand, and is being carried on with system and continuity, though, I regret to say, even yet on far too contracted a scale. Instead of sixteen students, as at present, three times this number under training would not be too many to meet the needs of our 328 congregations and evangelistic work among the Hindu community, numbers of whom are college-trained, or even university, men.

The girls' boarding schools in our Mission are institutions of first-rate importance. Commenced in the earliest years by the wives of missionaries, they have been carried on, under the same loving and earnest supervision, to the present day, when at all our centres these schools, on a larger or smaller scale, are in full operation. It should be said that these schools have never formed a direct charge upon the funds of the Society, but have been supported entirely by subscriptions of friends at home, whose interest had been awakened and sustained by the correspondence of the ladies of the Mission. What these schools have done for Travancore cannot be fully understood except by those who know, by experience, somewhat

of the state of our congregations, and are in a position to compare those who have been in the boarding schools with their less favoured sisters, to whom such privileges have been denied. In their own villages the influence of boarding-school-trained women is in kind and extent, in both their families and in the churches, and even amongst their heathen neighbours—simply incalculable; while it is from these women our Zenana ladies procure their helpers, by whom alone the Truth can reach the homes and penetrate to the innermost heart of Hindu society.

The Zenana branch of the Mission is partly educational—teaching the women to read the Bible being one of the chief objects of the house-to-house visitation of the Zenana workers. The development of this department of work has been nothing short of marvellous. Evidence exists of attempts made by the earliest missionary ladies of the Mission to establish schools for girls of the higher castes; but the efforts made, in those days, ended in apparent failure. In more recent years renewed attempts were made, which proved only partially successful; but with a courage, and determination, and love, born of compassion for the ignorance and degradation of their Hindu sisters which overcame all obstacles, the ladies of the Mission persevered in their holy enterprise, until now we have well on to 2,000 Hindu girls in our schools. Too early are these girls removed from under the influence of the teacher; but the Bible-women, in the houses, follow up the work begun in the schools. No such educational work as this existed here till comparatively recent years. But toil, perseverance, faith, and prayer have triumphed. We have now eighty-eight female native workers, 3,000 Hindu women under instruction in their homes, and nearly 5,000 girls of all classes in our schools. And yet, what are these among so many around us still unreached!

The Vernacular boys' schools of the Mission number 329, with nearly 13,000 scholars—a department of our work involving much labour and outlay, but indispensable to the realisation of our hopes for the people of this land. The scholars in these schools are nearly all from the lower classes, which, from time immemorial, have been steeped in the densest ignorance and misery. But we rejoice also in our village-school work, humble as it may be, and only wish we could increase the number of these institutions a hundred-fold all over our field, firmly believing as we do in the power and potency of Christian education to uplift, civilise, and save even the most degraded of the people.



FROM THE FOREIGN SECRETARY.

THE treasury of the Society has lately been relieved, and the hearts of the Directors have been cheered, by some generous gifts, which are beautiful examples of a spirit which is growing in various quarters. When Mrs. Gillison, of Hankow, found that, in consequence of the state of her health and the necessary demands of domestic duty, it was no longer possible for her to continue in charge of the Margaret Hospital, an urgent appeal came to the Directors from the missionaries, begging for the immediate appointment of a fully-qualified medical lady to take her place. The Directors recognised the need, but felt at a loss to know how, in the present state of the Society's finances, it was to be met, Mrs. Gillison having from the first carried on the work as a labour of love without cost to the Society. At this juncture, three sisters, who have always been generous contributors to the Society's funds, offered to support Miss Lillie Cousins as their personal representative in the mission-field. Miss Cousins, being medically "qualified," was, therefore, at once appointed to the vacancy at Hankow. Then the father of Mrs. Gillison and Mrs. Walford Hart, who had provided the means for the support of his daughters in the field, generously offered to provide for the continuance of Mrs. Walford Hart's work by supporting her successor. This enabled the Directors to appoint an Australian candidate, who has been waiting some time for the opportunity of entering upon missionary service, and whose varied training seems to indicate that she is specially fitted for the post. Two other relatives of the late Mrs. Hart next came forward, and promised to build in her memory the house which would be required for the accommodation of the two ladies. Thus, one after another, pressing needs of one of the most important stations in China have been provided for without making any demand upon the Society's funds, and without any special appeal for help.

The wants of the Hankow Mission had no sooner been supplied than another generous friend of the Society, whose influence has long been felt as a centre of missionary inspiration and interest among a large circle of young people, sent a cheque for the support for five years of one of the Society's lady missionaries in India, desiring by this means to feel that she had a more direct share in the labours and the joys of the great missionary enterprise than was otherwise possible.

Such examples are suggestive, and it may be hoped they will prove contagious. There are not a few who might in this special manner share in the responsibility and the pleasure of this great service, if their hearts would respond to the promptings of the Spirit of God.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE Centenary Fund now stands at £93,273 4s. 2d. We are thus approaching the *minimum* sum of £100,000, but trust that by the end of March we shall find that the generosity of our friends has raised more than the minimum the Directors asked for. The ordinary income is still maintained, but at present there is no sign of the increase we have long prayed for. We have still to walk by faith.

THE main burden of my office just now is to find sufficient missionaries for the many anniversaries which are held in February and March. The difficulty would be less if all missionaries were in robust health, prepared to continue at the most exhausting work of talking about their own labours without a break, and if the English climate were not so treacherous and trying. We must reduce in some directions, and are intending, with the help of our valued local secretaries, to revise the arrangements throughout the country. The number of meetings at which we supply deputations has greatly grown. It was 2,430 in 1881; in 1894-5, 3,361. Of these some churches get a large share and others none. A revision will mean, in many cases, a redistribution of our available force. All friends of missionaries will approve of the Directors' decision that at least four months of the eighteen months of furlough should be entirely free from deputation work, and will probably be ready to say that a longer "close time" should be allowed. I shall welcome every such expression of feeling, believing that it will prepare the way for a gracious acceptance of the lessened deputations and reduced meetings which it will involve.

MIGHT not our missionaries often be released from attending meetings by some of our friends at home informing themselves and giving missionary addresses? This could be aided by the exhibition of curios and objects of interest from abroad. During the past year we have been glad to lend boxes of curios fifty-one times. We have also sent to different Auxiliaries the large and handsome scrolls from Hankow some eighteen times, and have frequently lent banners, &c., for the decoration of rooms. These objects of interest are still at the disposal of our constituency, the only conditions attaching being the necessary ones of great care of the articles lent and the payment of carriage both ways. I am hoping during the year to be able to report the formation of a small lending library of useful books to help those who are anxious to give addresses or sermons on missionary topics, and cannot easily obtain the books required.

WE shall soon hear a good deal of the newly-formed Children's Missionary Band. The Hon. Sec. informs me that sixteen branches are already formed, and that the wife of one of our missionaries has resolved on starting 100 Bands before leaving England.

REV. R. TUCK, B.A., has kindly given me fifty copies of his suggestive little book, entitled "Three Divine Sisters: Thoughts on the Trinity of Graces." I shall be happy to send a few to any friends who can arrange to offer them for sale at any sales of work, &c., on behalf of the Centenary Fund.

THE May Meetings, so far as arranged at present, are announced on the wrapper.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

WILL friends kindly give us a little longer notice when requiring books, boxes, leaflets, hymn-sheets, and other goods from the warehouse? For lack of a little foresight, in some instances, patience in others, the Society is often put to considerable needless expense. Urgent, even imperative, communications are sent to the Mission House for goods to be forwarded immediately. If these communications are attended to and the things despatched by passenger train, as in that case they must be, the Society has to pay double or treble the usual carriage; if they are disregarded, disappointment is occasioned. Strange to say, it is chiefly in connection with the New Year Offering gift-books that we are troubled in this way. A shilling in carriage saved is as good as a shilling contributed to the Society's funds. Probably this view of the matter does not suggest itself to the writers of the letters referred to.

HAS a copy of the Founders' Week Convention Report found its way to all parts of the Society's constituency? We fear not. Long ere this it ought to have been circulated far and wide; but, judging from the number sold, it seems evident that the book has not yet been generally taken up as it deserves to be. It is highly desirable that every Auxiliary should possess a volume of such unique interest and permanent value. We know of nothing so calculated to bring forcibly to mind the great variety, extent, and present position of the Society's work as this Report. It takes stock of the work at the end of a century of effort in many lands and under different conditions; while as a book of reference it will be of constant service. We venture, therefore, to suggest that it will be a great pity if the opportunity to purchase a copy be allowed to slip by. The price is 2s. 6d. net, carriage free, or, in quantity, ten copies for a guinea.

News from Afar for March, the companion magazine to the CHRONICLE, specially designed for younger readers, will be best understood, perhaps, by the following list of its contents:—Frontispiece—"A Fine Ride." Messages from Abroad—III.: Power of the New Life in China, by Rev. J. Macgowan, Amoy. Shot and Shell from the Editor's Arsenal. Chats with Missionaries—III.: Rev. William Edward Clarke, of Apia, Samoa. The Idol-Maker's Child—Chap. III.: The Home of Cholera. A New Chapel for £10. A Fight with a Crocodile. The Polynesian Race, by Leonard T. Horne. The Children's Garden: School Girls in China—Prize Essay on Robert Moffat—My Little Be's—Four-footed Friends from Foreign Fields: The Giraffe—Missionary Alphabet: T. (continued); U.—In Japan—Children's Missionary Band—Our Letter Box—Our Puzzle Box.

THE demand for Self-Denial Leaflets and Envelopes has been much greater this year than last, when, in consequence of the extremely severe weather we were having, so many congregations, though in full sympathy with the movement, were unable to fall in with it. We trust that this augurs well for the success of the Fund, and that the institution has come to stay. Should some subsequent date to that recommended by the Board be adopted by any churches or Sunday-schools—for there is a special Sunday-school leaflet and envelope distinct from those prepared for adults—we shall be happy to forward a supply.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, January 28th, 1896.—J. E. LIDDIARD, Esq., in the chair. Number of Directors present, 69.

The Directors took farewell of the Rev. Dr. and Mrs. Muirhead, returning to Shanghai; Rev. E. Lewis, going to Australia and thence to Bellary; Rev. E. Lloyd, returning to Kanye; Miss Meachen, returning to Almora; and Mr. G. J. Wilkerson, proceeding to Matebeland as an artisan assistant missionary.

A letter was read from Mr. H. H. Driver, hon. secretary of the New Zealand Baptist Missionary Society, conveying a resolution of congratulation upon Centenary.

The Directors decided that in order to give missionaries needed opportunities of rest during furlough, they shall have not less than four months entirely free from deputation work.

The Directors received with much gratification the careful and able report prepared by the Rev. G. S. Barrett, D.D., and the Rev. W. J. Woods, B.A., of their recent visit to the Mission churches in Jamaica formerly connected with the Society; and they noted with satisfaction the evidence furnished in the report that the policy of the Society in withdrawing from direct connection with those churches has been proved to be a wise one, by the progress which the churches have made. It was decided to adopt the suggestion of the Deputation, that the church property, &c., of the Society in Jamaica and British Guiana shall be placed in trust for the benefit of the churches now enjoying the use of the property, on conditions to be hereafter approved by the Directors. Messrs. A. Marshall, D. Ford Goddard, M.P., and A. J. Shephard were appointed as trustees to act on the Society's behalf.

The immediate return to England on sick leave of Mr. W. H. Nutt, of the Central African Mission, was sanctioned.

Board Meeting, February 11th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 66.

An offer of service by Mr. A. D. Peill, M.B., C.M. (son of the Rev. J. Peill, of Madagascar), was accepted. Miss E. A. Wylie was appointed to succeed the late Mrs. Walford Hart at Hankow.

The resignation of the Rev. R. M. Ross, of Amoy, on account of continued indisposition, was accepted with great regret. "Mr. Ross has proved himself so earnest and able a worker that the Board cannot but view with extreme sorrow the prospect of his retirement from foreign mission work at so early an age. In accepting his resignation of his position as a missionary, they desire to express to Mr. Ross their deep sympathy in his present trying position, and to assure him that in the event of his health being completely restored within a reasonable time, it will be a great joy to the Directors to see him once more engaged in the work to which he has devoted his life."

THE next meeting of the Young Men's Missionary Band will be held in the Board Room, 14, Blomfield Street, E.C., on Friday evening, March 20th, when Rev. B. La Trobe will give an account of the work of the Moravian Missions. An interesting address is anticipated.

A MOST ENCOURAGING TOUR.

LETTER FROM DR. GRIFFITH JOHN.

(Concluded from page 34.)

ON Friday morning we had a short service before starting for Shih-Pan-ho, when two women were baptized. These women would have been baptized the previous night, but failed to attend. Shih-Pan-ho is a large market town, about six miles from Tsau-wu-kiai. Here we have just purchased a large house, which we are turning into a chapel, a dwelling-house for the native assistant and his family, and a resting-place for the foreign missionary. It will be a gift to the Society. The country between Tsau-wu-kiai and Shih-Pan-ho is exceedingly picturesque, and I have seldom enjoyed anything more than the ride to and fro. Being a market day, the place was full of people, and the excitement was very great. No sooner was it known that two foreigners had arrived than there was a tremendous rush into the house. We tried to hold forth in the house, but found it impossible to go on. The crowd was too great and noisy. There was nothing for it but to leave the house, and preach in the open air. Having found a large open space behind the house, we began to preach there. The audience was very large, and, to my surprise, very attentive also. Having preached for about an hour, the crowd quieted down, and we returned to the house to continue the work there. There was still a certain amount of excitement and a great deal of curiosity; but the rush was gone, and the audience had become quite manageable. The evening was spent in examining the candidates for baptism, the majority of whom we found to be very satisfactory. One of the candidates, named Hwang Chen-bing, greatly interested me. He told us that a colporteur visited the place about two years ago, and that he bought three tracts from him. He took them home, read them carefully, and became a believer in Christ. He cast off his idolatry at once, and has never worshipped idols since. When he came in contact with the native preacher, he made himself known to him as a believer, and expressed a desire to join the Christian Church. I put several questions to him on one of the three books which he had read, and was delighted to find that his knowledge of its contents was perfect. On Saturday morning he brought to me two of the three books referred to, and they are now in my possession. The other had been loaned to a heathen friend, who is now reading it.

On the following day, Saturday, we began by preaching to the heathen. We then had a deeply-interesting service with the Christians, when thirteen men, ten women, and eleven children were baptized. In the afternoon we returned to Tsau-wu-kiai, and there spent the Sunday.

On Sunday morning we had a remarkable service. The place was crowded with Christians and inquirers, and they conducted themselves with a decorum and a reverence that

would have done credit to any home congregation. On Sunday evening we had another delightful service, at which several of the converts prayed, and prayed in such a way as to make me feel that communion with God in prayer had become a great reality to them. Let me add that the converts who have met these two days represent more than forty villages and hamlets.

Monday morning, early, we left Tsau-wu-kiai for Hankow. I need hardly say that we left the place with hearts full of wonder and gratitude. The kindness of the King-Shan Christians I shall never forget, neither can I forget their earnestness and zeal. The work in King-Shan is a surprise even to me, though I have been working in China for forty years. I rejoice over it greatly, but I rejoice with trembling.

On this visit we have had 91 baptisms in King-Shan, of whom 60 are adult converts from heathenism. In Tien-Men we have had 10 baptisms, of whom 9 are adult converts. In the two districts the baptisms have been 101, of whom 70 are adult converts. It has never been my privilege to baptize so many within one week before. This work in King-Shan is not quite two years old, and the first baptisms were administered in October of last year. Within these thirteen months there have been in all 159 baptisms, of whom 108 are adult converts. The number, however, would have been much larger had all the applicants been received. We have left many waiting, and there are not a few who, though not candidates, are standing at the door. In fact it is difficult to see to what this work in King-Shan is going to grow. There have been Roman Catholic converts in this part of the district for generations. But they have not been getting along well with their neighbours, and their number is not increasing. We are to-day more numerous than they, though our work has only just begun.*

There are certain things with which I have been greatly impressed on this journey. (1) I have been impressed with the importance of missionary touring and preaching to the heathen. I have mentioned the case of Hwang Sü-cheng, and I might mention other cases of equal interest. One man, a B.A. in the Confucian school, appeared at Tsau-wu-kiai as a candidate for baptism. From him I learnt the interesting fact that he was present at the services held by me at Mr. Tung Tsing-Kwan's house about fifteen years ago, and

* In a subsequent letter to the Foreign Secretary, Dr. John writes:—"You will be glad to hear of our great work in King-Shan. It is wonderful. Since writing to Mr. Cousins, a party of three have been to see me from Yungling Chen, in the King-Shan district, with deeds of house and land, representing a gift to the Society of property valued at 200 dols. These three men represent the Christians at that place. It looks as if we might have several applications of this kind within the next year or so. Was it not worth staying in China to start and lead on this work in King-Shan?" Ed.



CHANG CHIH-TUNG, VICEROY OF HUPEH AND HUNAN, RESIDENT AT WUCHANG.

that it was then he received his first impressions of the truth. I am confident that the preaching to the heathen on this visit to King-Shan has produced a most salutary impression. Many a dark mind has been illumined, and many false impressions have been removed. I was deeply touched by a visit from two opium sots late on Sunday night. One of them was carrying an opium lamp, suspended from a string. In the dim light of the lamp they looked like half-man, half-ghost. They had been listening to the preaching, and wanted to know how they could get to Hankow and be saved. It was a touching sight. The difference between the Protestant missionary and the Roman Catholic priest with regard to the point is very great, and the people notice it. The Bishop of Hupeh had just passed through Shih-Pan-ho, on a pastoral visit to his flock in these parts; but the heathen saw nothing of him. It was interesting to listen to their conversation among themselves about the difference between the pastors and the priests. "The pastors preach," they would say, "the priests don't preach. The pastors throw their doors open, the priests close them. The pastors admit us into their presence and talk with us, the priests will have nothing to do with outsiders, and even the converts are not allowed to approach them without kneeling. The pastors have a doctrine to preach, the priests have nothing," &c., &c.

(2) I have been impressed with the importance of colportage work by the native colporteurs. I have given two instances of good done by it in this letter, and I could give many more. The Christian Press in China has become a mighty power, and nowhere more so than in Hupeh.

(3) I have been impressed with the value of native evangelists. The importance of the missionary's influence in connection with the work in Tien-Men and King-Shan is patent enough to anyone who knows anything about it. In fact it has been exceptionally great. But the real workers have been Messrs. Hiung, Wei, and Yeh; without them we could have done nothing. It has been a great joy to hear one candidate after the other mention these men as God's agents in bringing them into the knowledge of His truth. They have been working wisely and well, and God has blessed their labours abundantly. There has been a tendency in recent years to disparage native agency as a factor in the evangelisation of China. I have always attached the greatest value to it, and my appreciation of its worth has never been higher than it is to-day. Still I feel deeply that the native evangelist cannot do without the foreign pastor to guide and inspire. The converts also need the foreign pastor in many ways, and especially as an instructor. The native evangelist can do much towards bringing men into the fold, but the foreign pastor is needed to tend and feed the flock.

(4) I have been impressed with the importance of the medical department of the work. The attempt to combine preaching and dispensing on the missionary journeys has its

drawbacks. The medicine is almost sure to become the centre of attraction, and the demand for it is so great that one finds it almost impossible to keep the medical department within proper bounds and prevent it from becoming the one thing thought of and talked about. Still, I feel sure that we did well in taking a few remedies with us on this trip, and that not simply on account of the physical good accomplished, but also on account of the moral impression produced. Many seemed very grateful for the help received, and all were favourably impressed with the benevolent character of our work. Mr. Bonsey did all the doctoring in both Tien-Men and King-Shan; and the patience displayed by him in dealing with the impatient and importunate applicants is beyond all praise.

(5) I have been greatly impressed with the friendliness of the people everywhere. At both Tsau-wa-kiai and Shih-Pan-ho I asked my hearers repeatedly if they objected to our opening chapels and settling among them, and the answer invariably was: "Objecting! Why should we object? Is not the doctrine you preach a good doctrine?" We were always accosted in the most courteous language; and though we had to deal again and again with immense crowds of people who had never seen a foreigner before, we were not molested in the least, or even insulted. I have often said that the *people* of China are not against us; and I say it again, and I do so with new emphasis. Here everything depends upon the attitude which the authorities assume towards us. Of late the magistrates of these two districts have been quite friendly in their bearing, and just now it is the policy of all the officials in the province, from the Viceroy down, to keep the peace. Before we left Hankow the pastor wrote to the magistrates of Tien-Men and King-Shan, informing them of our intended visit, and requesting them to give us every necessary protection. On our arrival at Tsau-wu-kiai I found that a proclamation had been received from the King-Shan magistrate, and put up in the chapel. The magistrate states that the proclamation is issued at the request of his superior; and that its purport is to inform the people that the missionaries have a perfect right to open chapels and propagate the Gospel in the interior, and to warn all against interfering with them or troubling them in any way. A more satisfactory document of its kind has never been issued by any magistrate. At Tsau-wu-kiai an effort was made by a few of the gentry to keep us out of the place, and a petition was presented to the magistrate with this object in view. The magistrate, however, declined to receive it and simply warned the petitioners against interfering with us. The magistrate's secretary, a native of Tsau-wu-kiai, sent word to the leading men of his clan to the effect that if any disturbance was got up in connection with us, he could not and would not do anything to help them out of their difficulties. The official attitude towards us will account for the perfect peace we are enjoying in King-Shan

Had it been different, the bearing of the people would have been different, and the work in that district would have had a very different history. Whenever we have trouble in China, you may take it for granted that the officials or gentry, or both, are at the bottom of it.

I have written a long letter, much longer than I intended; but the half has not been told. Many will be glad to know that, in spite of riots and massacres and outrages of every kind, God's work in China is moving on. We have had dark days this year, and our faith has been much tried once and again. But there is no room for despair. God is here, working in all things and through all things. The brighter day is coming, and it may be nearer than we think.

"God works in all things; all obey
His first propulsion from the night.
Wake thou and watch! the world is grey
With morning light."

Yours very sincerely,

GRIFFITH JOHN.

P.S.—Arrived at Hankow on the 16th. All well in the Mission.—G. J.

THE MISSIONARY AT WORK.

L.M.S., Madras.

DEAR MR. COUSINS,—According to promise I ought to have written to you long ago, but I have been so busy since my return that I could scarcely find time. My mornings and evenings are taken up with street and bazaar preaching in Tamil, and lectures in English to educated Hindus. The mid-days have been fully occupied in revising and carrying through the press a small book in Tamil, which I wrote before leaving for England. It is called "A New Upanishad," by *Maha Rishi Pulatsya*. Upanishad is the term applied to the religio-philosophical portions of the Hindu Vedas. An Upanishad was delivered by an ancient Rishi or Sage, in the form of a dialogue to his disciples. The New Upanishad is similarly delivered by the Great Sage *Pulatsya* to four disciples—an atheist, a worshipper of the god Siva, a worshipper of the god Vishnu, and a Christian lady. The Sage states a Christian doctrine in the shape of a proposition; the atheist brings against it the usual atheistical objections; the Sivaite and Vishnuvite urge all the objections they can from their respective standpoint; and the Lady is ever on the alert to defend the women of India against depreciating remarks and vindicate their rights. The Sage answers all the objections and establishes the doctrine stated. In this way all the doctrines of Christianity are treated in a manner familiar to Hindu thought. It is sincerely hoped that this effort to present Christianity and its evidences to the Tamil people will be abundantly blessed by the Great Father.

I have just returned from an interesting preaching tour in the Tripassur Mission district. There are signs that this

old field of the Society is ripening for the harvest. These signs are chiefly visible among the Pariahs, the lowest classes; and this is just what we may expect. For the history of Christianity shows that the Divine method of converting nations is to begin with the poor and ascend to the rich; and the wisdom of this plan in India is palpable to all. The Pariahs are the foundation of the caste system of the Hindus; take away the foundation by Christianising them, and the superstructure must inevitably fall, and thus the greatest hindrance to the progress of the Gospel in India will be removed.

A number of Pariahs in the town of Sattayavedu asked me to place them under Christian instruction. "We are convinced," they said, "that your religion is the true one. We don't want any material help from you; all we ask is a teacher to teach us and our children the true religion." I promised to comply with their request. Now, in order that a teacher may work there, a shed (mud walls and thatched roof) should be built for a school-chapel. The people are too poor to build a shed themselves, but promised labour gratis. The materials I must provide at a cost of about £5. The teacher-catechist, who will hold a day-school for the children, teach the doctrines of Christianity to the adults, and conduct worship on Sundays, will cost about £1 5s. a month. Where is the money to come from? I have no balances in hand sufficient to meet this extra demand. My L.M.S. grants for next year will be smaller than they are this year, for the Directors have had to reduce all round. What is to be done? Am I to decline to teach these people and allow them to perish in idolatry? I cannot do so, and they are the fruits of years of toil. I will provide for them in *faith*, hoping that some who may read this letter will be moved to come to our help. The work is God's work, and He will surely take care of it.—With kind regards, I am, yours faithfully,

MAURICE PHILLIPS.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during March:—

- March 5th.—Rev. T. Lansdowne, Brunswick Chapel, Whitechapel.
- „ 12th.—Rev. W. Whittle, Cricklewood.
- „ 19th.—Rev. G. Keese, Walworth.
- „ 26th.—Rev. A. Le Marchant, Hendon.

"FOR HIS SAKE."*

THIS is the title of one of the most beautiful missionary books of recent times. It is a bundle of letters written by Elsie Marshall, one of the girl-martyrs of Ku-cheng. These letters, which were sent to relatives and friends without any thought of publication, were written between 1892, when Miss Marshall first went out to China, and 1895, when she was called "Home." They are the record of a singularly sweet and consecrated young life. They sparkle with bits of delicious humour and girl-like fun, but are permeated throughout with a spirit of intense love and enthusiasm for Jesus Christ and for His work in the world. The little introductory memoir gives us various peeps of her home-life, where, from her very babyhood, Elsie seems to have lived the Christ-life. The testimony of her schoolfellows as to her school days is peculiarly touching, and we hear how "unkindness and strife seemed to cease when she came near." "We used to be ashamed to let Elsie hear quarrelling and bitterness."

Miss Marshall sailed for China in October, 1892, after a course of training at "The Willows" and in the Mildmay Hospital. Since her death some of her fellow-passengers have written to her father, giving a little account of Elsie's devotion and helpfulness on board ship.

They tell of the little services she held with the crew, the stewards, and the children, and that her life seemed an entire sacrifice to her Saviour. In one of her first letters to her father after reaching China, Elsie speaks of having that day received a letter from a sailor with whom she had had much conversation on the voyage out. This sailor writes to say that the very day after she landed at Hong Kong he had found Christ. Elsie says: "I tell you this because I want you to share in my joy. Of course, it is no praise to me, or I would not have told you. It is only so good of Jesus to give me this wonderful joy of knowing that I have been used by Him. There is no joy like it."

Her study of the difficult Chinese language was literally "a work of faith and labour of love," and she actually passed the first examination in six months instead of twelve. An experienced missionary wrote of her learning the language in so short a time as a miracle. "God just gave her the language." It was characteristic of the girl that when she began the difficult study, she hung up these texts in her room: "All things are possible to him that believeth." "Who hath made man's mouth? Have not I, the Lord?"

Some of the letters written during the first months of her stay in China are a most valuable and interesting record of Chinese life and customs. We find Miss Marshall in the homes of the people, rich and poor. Nothing escapes her notice, and the snapshot word-pictures of Chinese feasts, weddings, temples, &c., given are those of



TOWER WHERE BABIES ARE SOMETIMES THROWN ALIVE.

[From a block kindly lent by the Religious Tract Society.]

* Religious Tract Society. 2s., cloth boards.

an intelligent, wide-awake young Englishwoman. She seizes every opportunity offered for giving the message she has come to China to deliver, and one is struck throughout the book, not only with her whole-heartedness and thorough missionary spirit, but with her wonderful humility.

The language once mastered, Elsie Marshall's energies knew no bounds. She threw herself heart and soul into the manifold and varied duties of a consecrated missionary's life. Whether engaged in teaching in the schools, visiting the women in their homes, or in itinerating work, the one aim of her existence was to tell of Jesus, the Saviour for the poor Chinese. Some of the descriptions of her journeys by boat and by chair are very vividly told. She met with dangers not a few, with discomforts many; but she makes light of personal inconveniences and hardships, and would have us believe they were quite amusing experiences.

Some ten months before the massacre of the missionaries last August, we find Miss Marshall speaking of the Vegetarian sect, and the trouble they were causing in many places. She writes: "The Vegetarians said that Christianity is getting on far too fast, and that they are going to make a stand against it. Isn't that good news? They will find it rather difficult to do that, won't they? They can't get on much when they are fighting against God."

On the last Christmas Eve she spent on earth she writes: "One more Christmas nearly gone, one year nearer Heaven. The message that comes to my heart to-day is: 'The Lord of Peace Himself give you peace *always, at all times, and in all places.*' It is so true; with the Prince of Peace in our hearts, there must be peace, such peace that nothing can touch, no, not even separation; for 'with loved ones far away, in Jesus' keeping we are safe, and they.' It is all joy, for all is for His dear sake."

On March 29th, we find from her letters home that they are on the eve of an insurrection in Ku-cheng. The Vegetarians had mustered 3,000 strong in the city. Mr. Stewart wrote to all the lady missionaries in the country districts around to tell them to come within the city walls. Miss Marshall adds: "It seems so mean to run away and leave the women, after teaching them to trust in God. To run away at the first note of danger seems so like preaching what we don't believe. Topsy and I can't bear the thought of going in for that. However, if it is the Lord's will, it must be right. We do not know whether the women here will be in danger; if so

we have begged Mr. Stewart to let us stop and be with them." But they all had to obey orders and enter the city, about which she writes: "This is such a funny time; it is almost like living in a story-book. Mr. Stewart says it is like the 'Arabian Nights.'" No one here ever remembers such a thing happening as the city being closed, the city straightly shut up. And not only that, but the primitive, almost antediluvian, style of the whole thing is so amusing."

But affairs grew more serious, and the little band of missionaries was ordered off to Foochow for protection. This was a hard trial to them, and Elsie writes to her sister, in April last, as follows: "I just feel as if the



THE LATE ELSIE MARSHALL.

[From a block kindly lent by the Religious Tract Society.]

Lord must be going to teach us something well worth learning. This is the very hardest thing the Lord has ever asked me to do in all my life, though I can be glad about it when I feel it is His will, and He has told me to come away. I just feel, if only the Lord had said: 'Will you stay here for Me, and run the risk of the mob?' I would just have felt I could not thank Him enough for giving me the easy thing to do; but to run away and leave them all—it seems as if nothing after this could ever be hard."

After peace was made between China and Japan, the missionaries were able to go back to their much-loved work. The last letter written by Elsie Marshall was dated from

Hwa-sang (Ku-cheng), July 22nd, just about a week before the call came to her to give up her life "for His sake." She says: "I am so happy out here. He has been so good to me, and He does so fill the blank in one's heart that is made by leaving home. . . . We must not be too much engrossed in the work itself to forget the Master, but to remember if He likes to call us away to other work He is at liberty to do so. We are His bond-slaves, just to go here and there as He pleases, and He has made me so glad to leave it all with Him now, and there's not a shade of worry."

These are the last words recorded of this brave young heart, who, at the early age of twenty-five, finished her work, and received the martyr's crown. We should have liked to have quoted more fully from these exquisite letters, every page of which teems with beauty, but space forbids. But we most cordially recommend our readers to get the book, and not only read it themselves, but lend it far and wide.

J. M. B.

THE *China Mail* devotes a long leading article to the subject of the hospitals in Hong Kong. It utters what it is pleased to call a timely word of warning to the Government in regard to the action taken by them in the control and management of these valuable institutions. It would appear that the special grievance felt is the somewhat hasty and arbitrary way in which the Government is trying to Europeanise the native hospitals, and that unless more caution is used the progress of Western science in China will be thrown back a decade or more. The *China Mail* speaks in terms of high praise of the L.M.S. Alice Memorial Hospital. It says: "This is a most valuable institution, being a sort of interpreter of Western medical knowledge to the Chinese." It studies Chinese likes and dislikes, and works in perfect harmony with the most conservative Celestials, slowly, and without being noticed, asserting the advantages of Western science." "In our idea the Alice Hospital is a splendid object-lesson for all who are interested in the introduction of Western science in China. It is a monument to the subtle ingenuity of its founder in civilising his countrymen without their knowledge, as it were, for they would take fright at once if they realised that they were being Europeanised. This hospital manages to retain the confidence of the ignorant masses as much as the Tung-Wa does; in fact, the Tung-Wa voluntarily and frequently recommends patients to try the Alice. That in itself is a triumph in a direction which we feel sure the Government would be glad to follow." The *China Mail* points out that the Government might find ample opportunities of doing good through the Alice Memorial Hospital and the Chinese College of Medicine. At present the *status* of the medical student who passes through these institutions is simply absurd. The course of study for a European degree takes five years, and the examinations are stiff ones, yet the duly qualified doctor is prohibited from practising, and is liable to fine or imprisonment if caught doing so. On the other hand, a Chinaman who, as the *China Mail* points out, may have failed to earn a living as a carrier or jinricksha-puller, has only to use incantations and frog toe-nails to pose as a doctor.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN view of the near approach of our New Year, which, as our members are doubtless aware, begins on April 1st, the Renewal Forms, Watchword Cards, and Lists of Missionaries are now being issued. The work at headquarters is at this time necessarily very heavy, but the pressure will be materially relieved, and the Branch Secretaries will be much helped, if every member will kindly see that his or her form is fully and properly filled and promptly returned.

THE new Watchword Card will, I think, meet with general approval, as both in design and execution it is very distinctly in advance of those previously issued. The watchword for the New Year is—"Thus saith the Lord, . . . Concerning the work of My hands, command ye Me!" What wondrous possibilities of power, and influence, and blessing are thus opened up! Shame on us if we neglect to avail ourselves of these, and slight so great and so gracious an offer.

STILL further improvements have been made in the List of Missionaries, which has been revised to date of issue. In order to bring the members of our world-wide Band into closer touch with each other, and to facilitate their united intercessions, I have prepared a time-chart, and have also given the time of day at each of the stations at which our missionaries are engaged corresponding with the hour of noon at London. It will accordingly be easy at any hour of the day to ascertain the corresponding time elsewhere, and Watchers far separated may thus be able to meet together at the Throne of Grace.

I HAVE the pleasure to report the issue of a TAMIL edition of the "Watchers' Band Manual," this being the second of our Foreign series. It is hoped that this helpful hand-book with its detailed information will do much to stimulate the missionary spirit in the hearts of our Tamil brethren in South India, to call forth their kind thoughts and loving sympathies for their fellow-converts in other mission-fields, and to link their prayers with ours in this great fellowship. It will interest many to know that the last work done by the able and much-esteemed native pastor, the Rev. Joseph John, whose death was referred to in the September CHRONICLE, was in connection with the translation of this manual.

ONE of our devoted Branch Secretaries, in intimating the desire of the members of her Branch to avail themselves of the advantages offered by our circulating library, says:—"I am so very glad about this new departure, as I think it will supply a real and long-felt need; in fact, when the first notice of this library appeared in the CHRONICLE, I had already begun to collect a little money towards starting a small one for our own Branch, as it was so difficult for some of our members to get at missionary books. But of course this larger scheme will give us access to many more books than we could have got in that way, and I hope it will be the means of rousing much interest."

THE large description cards which have been provided for suspending in church lobbies, schoolrooms, &c., have proved very useful in making known the Watchers' Band to many who would not otherwise have been aware of the existence of the organisation, and have thus been the means of bringing in many additions to our ranks. Many Branch Secretaries, however, do not appear to know of these, or have not availed themselves of this simple yet helpful agency. It is also necessary that, when these are adopted, attention should be given to placing them in suitable positions, and maintaining them in good condition. I shall be pleased to forward copies, post free, on application, stating the number that can be advantageously used.

JAMES E. LIDDIARD.

THE COLLEGE IN NEW GUINEA.

Vatorata, British New Guinea,
September 21st, 1895.

DEAR MR. COUSINS,—Here are two photographs that may interest the readers of the CHRONICLE. We had our missionary meeting last Wednesday, the first ever held here. This time last year this place was what the Australians call "bush." "Waste and vacant" is what the Government called it. It can no longer be called that, for thirteen houses are on it, but all the people who call it home belong to the Mission.

The photograph is of the choir at the missionary meeting. They had a banner which was quite a work of art, but as it

and the juice collected and made into hard balls. We couldn't take up our collection in plates, it was too big and too heavy. The children especially distinguished themselves in getting big balls of rubber. Three little boys and three girls in the group got 30s. worth of rubber. Altogether it weighed 250 pounds. We expect to get 1s. 9d. a pound for it. Your readers must reckon how much money it will fetch. Two of the little boys in the group can do that sum quickly.

I photographed the group the day after the meeting. I was too busy while the meeting was being held. The boy under the tree by himself was turned out because he didn't belong to the choir, and because his clothes weren't good enough to be photographed; but he comes in, with his arms



VATORATA COLLEGE, NEW GUINEA.

was done with (washing) blue it hardly shows in the photo. The centre is "L.M.S., Vatorata, 1895," at the top is a dove, at the bottom an open New Guinea Testament, and a pretty border of flowers all round the banner.

The heap in the centre of the picture just under the banner was a very important part of our missionary meeting—it is the collection. It looks like stones. We have stones in New Guinea with gold in them, but our collection was not of stones. If you know what sweet yams are, called "taitu" here, you might mistake the heap for taitu. Every English boy and girl knows what indiarubber is. Our collection was a rubber collection. Some trees here, not the true indiarubber trees, have a juice which will make rubber, and for a month before the meeting the trees were being chopped

over his head, after all. The big man, next but one to the banner, is Harry, our outdoor overseer, and my right-hand man. He belongs to Niue (Savage Island), and ran away from his home about twenty-five years ago because his missionary set him a sum that he couldn't do, and he was ashamed, for he had been shown how to do it, and just then a ship came and he ran away because he couldn't do his sum. He has never been to Niue since, but, after wandering all over the world, he has settled down as the faithful helper of his old missionary. Next to him, with a little black beard, is the banner artist, Mohamed Allee, who comes all the way from Penang. He is a Christian, and has been educated on an Ame can man-of-war. He speaks and writes English perfectly, and can sketch and draw nicely. He has a history,

and so have most of the boys and girls in the group. Next to Allee, fourth from the banner, is my assistant teacher, Peau; his wife, on the other side, has a hat on, glorious in flowers. They come from Nui, in the Ellice Group. He is a graduate of Malua, in Samoa, and both he and his wife are good teachers and very popular with the boys and girls.

I had almost forgotten the money which was brought to the meeting, silver and gold—there are no pennies in New Guinea. The queen's head on the pieces of money is the image of the Queen of New Guinea, or this part of it, and the people are her loyal, loving subjects. The value of

WALTHAMSTOW HALL, SEVENOAKS.

To the Editor of THE CHRONICLE.

DEAR SIR,—May I ask you to allow me to inform your readers, through the medium of your paper, of the changes which the Committee of the above Institution have been obliged to make, in consequence of the great loss they sustained last October in the sudden death of their valued Treasurer, S. R. Scott, Esq., and of the very serious illness of Miss Towne, who for many years has been their devoted and efficient Cash Secretary?



CHOIR AND COLLECTION AT FIRST MISSIONARY MEETING, VATORATA, NEW GUINEA.

queen's heads in silver and gold was 5s. 9d. more than the rubber, so that the collection altogether came to £45 1s. 9d.—less than £50, but a very good amount for the first missionary meeting at Vatorata.—Yours sincerely,

W. G. LAWES.

NOTICE TO MISSIONARIES.—Disappointment is sometimes felt at the non-appearance of the monthly copy of the *Review of Reviews*, generally sent by Mr. W. T. Stead; but it must be borne in mind that Mr. Stead is not able always to provide copies each month.

I have much pleasure in announcing that William Edwards, Esq., jun., of 14, Daleham Gardens, Fitzjohn's Avenue, N.W., has kindly accepted the Treasurership, and that the Committee have appointed Miss M. E. Rae, of 17, Christ Church Road, Crouch End, N., to undertake the duties of Cash Secretary, who will in future receive the subscriptions.

The Institution is urgently in need of funds, both for the General Account and for the proposed Sanatorium, which, owing to the death of Mr. Scott, has been necessarily interrupted.

Thanking you in anticipation, believe me, truly yours,
M. A. PYE-SMITH, Hon. Secretary.
January 30th, 1896.

LOUISA GRACE OWEN,
OF HANKOW AND CHUNG KING.

WHY should anything be written about the noble ones who fall in the conflict? They lived and died to the Lord and not to men, that they might please Him who chose them to be soldiers; and if they are but little known, even by their comrades, their record is on high. And yet for our own sakes it is well to remember them, that we may follow their faith, and that we may know what glorious companions await us when our own time comes. And so, although shrinking from what seems like an intrusion, I cannot refrain from writing a little about the brave soul who ascended to her Captain from Chung King in September.

There comes vividly before the mind the time and place when I first saw her. It was just three years ago; the place was Hankow; the occasion a gathering of all the missionaries in the neighbourhood who could come for a day of united prayer and conference. There had been a beautiful meeting, presided over by Griffith John, at our own room, called "The Rest," a place rich in sacred associations, and there followed little separate reunions at the houses of friends close at hand. Such gatherings have peculiar pathos, because there is a real consciousness that before the next some may have been called home. The powers of evil are very near, and the Lord is nearer still. Before many months had gone by, two who met there were murdered by a heathen mob. Miss Sugden (as Mrs. Owen then was) had come through about three miles of narrow Chinese streets, then more than usually filthy, because deep in half-melted snow. The Wesleyan Mission is far from the Foreign Concession, completely surrounded by crowded Chinese houses, which hem it in even from the river; and sometimes, during the times of riot, its revered leader, David Hill, had sent the ladies and children for refuge to our L.M.S. houses, once in the dead midnight. Foreign ladies are in danger of rudeness and insult in these streets, but one who knew Miss Sugden well tells of walking with her in them, and being amazed at the crowding round her of the women from all sides, as if she were a good angel, begging her to come into their houses and drink tea with them. Her hospital for women and children was a centre of healing and light for souls as well as bodies, and often she was carried long distances in her chair late at night to the houses of mandarins or other rich men, whose wives needed medical skill and Christian sympathy as much as the poor. Another beautiful glimpse we have of her stepping out of her chair at a sufferer's house, and being hailed with the glad cry: "The goddess of mercy has come!"

There was a touching scene at the river side when, after eight years' work, she left Hankow, in February, 1893, for England. To ordinary Chinese, and especially to Chinese women, such a journey must be practically inconceivable, and we can partially understand their sorrowing as though they should see her face no more.

Her time in England was one of almost unceasing activity. After her marriage, and a short rest in the Vale of Llan-gollen, she got to work, and before returning to China she had spoken at three hundred meetings. Her old friends, the Wesleyans, and her new friends of the L.M.S. wanted her, and her remarkable grace and spiritual power made her visits times of blessing. But it was hard work; and then, as the time of furlough was drawing to its end, and her husband and she were looking forward to a return to old scenes, and their loved work in happy circumstances, they were asked to break it all off, and begin anew among strangers at a distance of five or six weeks from Hankow, at remote Chung King. The call was loyally responded to, but her letters show how great the trial was. "I have had so much good from God's hand," she wrote, "that I am trying to lose sight of that which is trying and hard to understand. So often have I sung,

*'O'errule or change as seems Thee meet
My every weak or good design,'*

that when He does it I have no right to be surprised; and now I am living without any plans, just trying to find out what God's purpose is concerning me, and I can put my hands in His and look up into His face and say: 'Jesus, I can trust Thee.'

She had a severe illness in the autumn of 1894, but recovered sufficiently to return to China in October of that year. The discomforts of a rather rough voyage were slight matters compared with what followed. "It was very hard getting to Wuchang and Hankow, and having to face the grief and disappointment which were very plainly expressed by our old friends. It almost unnerved us, and we felt we must push on, as prolonging our stay only meant prolonging the agony. However, we are trying to see God's hand in all this, and He has given us our lot we hope and believe, and we are day by day trying to do our duty humbly and faithfully in this sphere, which is certainly not a limited one.

"Our long boat journey was exceedingly uncomfortable to me, as I suffered from malaria most of the way. The water was still receding, and as we had to tie up against the horrible muddy banks every night by six o'clock till daylight next morning, we were exposed to the unhealthy emanations, which quickly affected me. The motion of the boat caused by the trackers, and the tremendous length of rope they often had out, gave me worse sickness than I ever had at sea. To crown all, on our third day, our cook, who had been strange from the time of our leaving Wuchang, became quite mad (at the sight of the first big rapid), and we had to send him back in charge of two men. After that, we had all our own work to do, and food comes in a crude state, &c., &c.; so my hands were full. Will mopped up the floor, got in water, and was general scullery-boy, and we had to do the best we could. Twenty-three days like that were quite enough, and we were thankful to get to Chung King

earlier than had been anticipated. I was made to rest at once, but managed to take the women's class two days after we got here, and began medical work in the second week.

"The house is purely native, and very rickety and unsafe. In Mr. Wilson's time it was not safe to take anything heavy upstairs, and since then the white ants have been busy in many places. There is a scheme going home to the Board though, and we hope permission will be given to enable us to make the place as healthy and habitable as possible. I shall have to begin cleaning as soon as I can, and the difficulty is to get helpers. Besides, I have not a great deal of time. Mondays, Thursdays, and Saturdays I see patients; Tuesdays and Wednesdays I have what I call a special class to train the Bible-women and two or three wives of members who are seeking baptism; Sunday afternoons is the Sunday-school, and I take the women. Then I occasionally go out into the street to see patients. I have had one very bad case; the poor woman would certainly have died. Cases like these make one thank God for the power He has given one to help them. You cannot tell how glad I am to be able to speak to these people and be understood—so different from the first time of coming out."

All these activities were within a month of arrival, and she was in very poor health: "Some days unequal to anything, just from sheer exhaustion from want of food which refuses to stay. Work is the best antidote, and I have received so much good at the Lord's hands that it is only right for me to have a taste of the bitter. How often do I think of those days at Keswick, and sing—

'On Thee my soul is resting—
Ah! this is rest indeed.'

"Oh dear! You may all be gathering on that lovely lake, and in its environs, and we here in this anything but inviting place far away; and yet I know you will not forget us, and we shall get the blessing your prayers bring down. What a comfort that God is everywhere, and that He knows and cares for each one of His children wherever they are, and does not let them go without their portion of meat in due season."

Last summer was unusually hot, often 102 degrees in her bedroom, and she suffered severely. Everything had to be done at home—baking, washing, sewing—with untrained and dirty helpers. Yet she wrote: "God helped me to get a girls' school together, and in a month I had fifteen in regular attendance." Mr. Owen had a sharp attack of cholera; then when he recovered, and things looked more hopeful, there came the terrible anti-foreign riots all over the province. At one time a boat was engaged as a refuge for the ladies of the L.M.S. and the Friends' Mission, if the worst should come. "But things got a bit quieter; my husband would not leave the property anyhow; I was unwilling to leave him, and had only consented because I saw he was worrying about me. There are to be two baptisms on Sunday, so the devil does not get it all his own

way." Not long before her death she wrote: "Chung King is not considered a desirable place to live in, nor is it from one point of view, but as a centre of work it cannot be beaten. It is easier to win the love of the women than to deserve it, and the people all round about are very friendly. As I was getting into my chair at the hospital to go to a case the other day, a patriarchal-looking old gentleman came forward with such a friendly greeting that I went on my way feeling as if I had got a blessing. Do you wonder we are happy?"

There is not much to tell about her death. The end came after seven months' devoted work for Christ at Chung King, on September 11th, and as by loving hands her body was laid to rest in the little mission cemetery on the following day the words of prayer and hymns of praise ascended in both English and Chinese: "Sleep on beloved, sleep, and take thy rest."

Before leaving England she had written: "After breakfast this morning we went over Keswick texts and chapters. What a comfort that we can take the blessing away with us, and find Jesus as near to us as when we were there! Oh, what a place heaven will be, if we can meet and talk over all these things without any infirmities of the flesh and spirit—purified and sanctified souls, yet each retaining individuality! Sometimes I almost faint with longing to know what the future will be like, and yet it is sweeter to trust our Father, for He can unravel the problems of life, and make deepest mystery clear as daylight."

One shrinks from the thought of the great blank her death must have caused the bereaved husband, those little missionary settlements in Central China, like sheep in the midst of wolves, and, above, all the oppressed and suffering Chinese women. "Nevertheless, God that comforteth those that are cast down" will care for them, and we can think of her as being with Him, who "can unravel the problems of life, and make deepest mystery clear as daylight."

STEPHEN MASSEY.



THE members of the Chapel-in-the-Field, Norwich, set an example which we wish could be widely followed. Every year they hold a bazaar, not on behalf of their own church, but to aid foreign missions and to give support to a home mission church at Lakenham. The rule is to give two-thirds of the proceeds to foreign work and one-third to the home mission cause. This year, in connection with the bazaar, a Chinese exhibition has been held with the desire of "giving an optical demonstration of the hold which true Christianity is getting in China." Our Society lent for this purpose the beautiful Centenary scrolls which were sent to it by the Christians in China as an expression of gratitude and congratulation. These were greatly admired, and described in the local newspaper. The Mayor of Norwich (J. Moore, Esq.) opened the proceedings with a few genial and sympathetic words, in which he spoke of the noble work done by the London Missionary Society in the last hundred years and wished it every success in the future.

WOMAN'S WORK



THE PRACTICAL SIDE OF GIRLS' EDUCATION.

AN Indian Christian medical lady graduate, in giving her hand, and with it her heart, to a Hindu previously converted to Christianity, forthwith divested herself of her old habits and customs and readily adopted the simple life of a Hindu wife, down to even herself cooking dainty vegetable dishes for her accepted lord. Such a violent metamorphosis, under the potent influence of matrimonial affection, has directed our thoughts in a singular channel; and the result of our researches is offered to our community with the best of intentions. At the same time we may take the precaution of warning our readers against any tendency to force such constructions upon our words that might have never crossed our minds. We yield to none in warmly advocating the continued enlightenment of our girls. The glory that has hitherto attended their rugged path can never fail to evoke but the sincerest admiration of the noble cause of female education. In this strain we may, with pardonable pride, point to the noble array of the girls of our own community, evincing developments to a degree that mark them as destined to play an important part in advancing our country. Who was the first Indian lady that graduated in arts? Miss Chandarmukhi Bose, a Christian. Who was the first Indian lady that graduated in medicine? Miss Mary Mitter, a Christian. Who was the first Indian lady that graduated in law? Miss Cornelia Sorabji, a Christian. Who was the first Indian lady that encompassed the wide, wide

world, both old and new, in search of knowledge and means for the amelioration of the condition of millions of Indian widows? Pandita Kamabai, a Christian. Who are as yet the only Indian ladies whose verses have earned approbation of European critics? Miss Toru Dutt and Mrs. S. Sattianadhan, Christian ladies. Who have rendered signal help towards making an accomplished fact that eminently Christian movement for which millions of Indian females bless the honoured name of Lady Dufferin? The Indian Christian girls. Confining ourselves to our own United Provinces, we may well continue. Who was the first lady that graduated in M.A.? Miss S. Chuckerbutty, a Christian. Who was the lady that attained a position amongst M.A. candidates of the Allahabad University hitherto unsurpassed by any lady candidate? Miss Lilavati Raphael Singh, a Christian. Such is the galaxy of bright luminaries; and our earnest prayer is that they may rise from glory to glory, reflecting but the glory of the Heavenly Illuminator.—*Indian Christian Messenger.*

JIAGANJ MEDICAL MISSION.

LETTER FROM DR. E. LUCY NICHOLAS.

MY DEAR MR. THOMPSON,—I received your very kind, but very saddening, letter two mails ago, and I thank you very much for all the kindness and sympathy with which you tempered the disappointment your news caused. I don't think there is anything we more treasure out here than a personal word of encouragement or sym-

pathy from our Foreign Secretary, knowing how busy and overpressed you are always for time.

The news that the Board had decided to postpone the Jiaganj question came as a great blow—we had so greatly hoped to the contrary—and it was felt as a greater blow just at this time, because out here we have been getting a good many indications that the path was clearing. On reporting the progress of our local Centenary Fund and the other encouragements we have been cheered with lately to our Annual Committee, which met in Berhampur a week ago, we all felt as a Committee that the matter needed further consideration, and we unanimously resolved on the minute about Jiaganj which is being sent home this mail by our Committee secretary.

The encouraging facts are these:—That after long and often fruitless search we have found a piece of suitable and obtainable land for building in Jiaganj. The land is high-lying and very fairly open; it can be had on an unconditional building lease, and can be held permanently. We can have such amount as we require, and that for a small purchase sum and for a small yearly rental. It is situated well as regards the town, and is on the main road to the large villages around, and it lies on the protected side of the bund road, so that there is no fear of its being flooded at any time by the river, unless indeed the whole district, Berhampur included, were flooded.

Enough land can be purchased straight away at once, if we so wish, for the building of a dwelling-house, and a further piece could be taken on a present potter's lease until such time as the Mission dispensary were put up, and then a permanent building lease could be obtained.

Another feature of encouragement is that, without any seeking on our part, a wealthy Jain, of Azimganj, has offered to hand over to us unconditionally the possession of a native house in the bazaar, formerly used as a small Dufferin Hospital and Dispensary, together with all its medical appliances and stock of medicines. This dispensary has been unused ever since I came to India, now two years ago, and possession of it would be a very useful thing, as it would form a very suitable place for a bazaar dispensary, a thing much needed. This native house is in Jiaganj, though the present owner and hitherto supporter lives in Azimganj.

Our desire and unanimous wish is that the Directors may be enabled so to reconsider the whole question as to sanction the building of a dwelling-house on the piece of land referred to. Were a dwelling-house so provided, the native house now offered could be worked as a dispensary in the bazaar, and form the nucleus of much good afterwards. Then, when this should be accomplished and our local Centenary Fund should have grown to a larger sum, we could ask afterwards for sanction and help towards the building of a larger and more permanent dispensary, with accommodation for a limited number of patients, in the Mission compound.

Two things I should, perhaps, point out:—(1) The native

house is altogether too small, too insanitary, and too unsuitable for my residence there, gladly though I would try it were it feasible. (2) It would be quite impossible to treat any people as in-patients in the little native house, situated as it is some distance from our proposed piece of land. But, though unfit for residence, it would not be unfit for work every morning or so; a few hours' work each day in such a house might not prove unsafe to health—certainly not more so than visiting in ordinary native zenanas—but residence there might be.

Medical work cannot go on long here without accommodation for a few in-patients proving a positive necessity; and, although I am always very careful not to overstep the limits you gave me, though I never have asked for a large *established hospital*, I do ask that a dispensary may be built on a suitable scale, and sanitarily arranged, and which shall accommodate a limited number of in-patients. I could not be supposed to be at work here and not feel the conviction of this need borne in upon me, and, if personal pleadings for help can have any avail, I urge forward this plea for help to my utmost. I must seem very importunate to you, and I shrink from making you face again a question upon which your wishes and your ability to grant have not coincided. Of course, I am in the Board's hands, and if, in the future, they resolve, not only to postpone, but abandon Jiaganj as a medical centre, I cannot but obey their wishes; but, with the Home Centenary Fund swelling now so nobly, with this small request for a present grant of Rs.11,000 (£600) for a dwelling-house which may become the centre of uncalculated good, I cannot but hope and hope that their redecision may be "Go forward," not "Abandon."

If the Directors do not sanction the Jiaganj movement, we shall be in a very awkward position with regard to those from whom we have asked gifts.

It is our great hope that the whole expenses of the building of a Mission dispensary (Rs.10,000 proposed) might be met by our local Centenary Fund, but I do not think or expect that this can be the case. All the same, I shall strive towards that end. At any rate, all we ask for now is sanction for the purchase of the piece of land, sanction of the plans for a dwelling-house (sent home with minute), and a grant of Rs.11,000 for the building of the same. Building is impossible until after the rains of this year, so the grant need not reach us till September or October, 1896; but we would ask for *sanction* of the sum and of the scheme as speedily as possible.

It is not possible to work Jiaganj from here. It is a long drive to Jiaganj (fourteen miles), and that journey twice a day in a country gari would not leave one much superfluous energy for the medical work. Unfortunately, this year the river is unusually low, and neither steamer nor our *Jessie* can ply between here and Jiaganj. But I would not consider exhaustion as an adverse factor were it possible to get in a good day's work; but, in this land of fierce heat and slow-moving garis, the plan seems unsuitable this year.—Believe me, dear Mr. Thompson, yours very sincerely,

EDITH LUCY NICHOLAS.

L.M.S., Gora Bazar, Dist. Murshidabad, Bengal,
January 12th, 1896.

THE LONDON MISSIONARY SOCIETY IN SOUTH AFRICA.

THE London Missionary Society sent out its first missionary to South Africa in 1798. He was Dr. John Vanderkemp, a missionary hero, of remarkable character and gifts, and with an extraordinary history. He was a prosperous physician in Holland, with little religious belief, when he was upset in a boat, and his wife and only child who were with him were drowned. He became changed and found new life in Christ, and determined to go forth as a missionary to the Kaffirs. After a year and a half of great hardships and difficulty, he was compelled to abandon the Kaffir work, and he joined two newly arrived missionaries from England in a mission to the Hottentots. The Boers held the natives in utter contempt, and robbed and oppressed them. He took their part and reported their sufferings to the Governor, and often had their grievances redressed. The village of Graaff-Reinet, where he resided, was on occasions surrounded by the Boers, who repeatedly endeavoured to shoot Vanderkemp, but in vain. In 1803 he established a missionary institution in a position, bare and barren, assigned him by the Dutch Governor, which he named Bethelsdorp. This institution became a great centre of influence. He was much persecuted, but his influence continued to increase, and numbers of the Hottentots became Christianised. The Society began another mission to the Bushmen, who were of the very lowest of the human race in character and habits. They instituted a mission also to the north of the Orange River, which, flowing from east to west of South Africa, forms a natural boundary line for its southern portion. This was then known as the home of the wild marauder Africaner, who was the terror of South Africans. Two London missionaries penetrated into this region in 1806. Africaner had been cruelly treated by the Boers, and had retreated north, vowing vengeance. There he proclaimed war against the white invaders. His name spread panic everywhere, and a price was set on his head. A mission was sent to his kraal, but had to be abandoned.

It was here that there appeared on the scene another of this Society's wonderful missionaries, Robert Moffat. He set out, on arrival in Africa, for Africaner's kraal. The farmers tried to frighten him by telling him that Africaner would set him up as a mark for his boys to shoot at, that he would make a drum of his skin and drinking cup of his skull. Stopping his journey at the house of a farmer, he asked that the Hottentot servants might be gathered in to evening prayer. The farmer contemptuously told his sons to go and call the baboons and the dogs! Moffat took the Bible and read the verses where the woman says to our Lord: "Even the dogs eat the crumbs that fall from their master's table." The shot told. The farmer stopped him and ordered the servants to be called in. "Young man," he said afterwards, "you took a hard hammer and you have

broken a hard head." At first Moffat was coldly received by Africaner, but was soon cheered. The chief began to give signs of an utter change of life. He became intensely interested in the Bible, as well as in all forms of Christian work. He used to take charge of the school, and watch most affectionately the progress of the children. All night he loved to sit up and talk with Moffat about the truths of the Bible. He would greatly mourn the deeds of the former life. During an illness he nursed Moffat with utmost tenderness. Moffat got him in 1818 to go with him to Cape Town, in disguise as a servant, though there was still a price upon his head. He introduced him to the Governor, who was greatly astonished to see the man whom he had regarded as the prime rebel against the Colony, but received him most cordially; his appreciation of missionary work was evidently greatly raised. Africaner died in 1823. When he felt death approaching, he gathered his people together and exhorted them to remember that they were no longer savages, but Christians and men of peace. He testified to his own love of God, and that He had done much for him of which he was totally unworthy. Here is a man changed from a wild savage to an advanced Christian—his death testifying to his faith.

Dr. Philip, who was Superintendent of the London Missionary Society's missions in South Africa, urged the missionaries at Bethelsdorp to develop Dr. Vanderkemp's work. From being a place of no value, it became flourishing, and in 1823 was paying more than £300 a year in taxes to the Governor, and buying every year £5,000 worth of British goods. The people so despised became honest, truthful, sober, and industrious, and zealous for the worship of God.

Dr. Moffat, who went with his newly married wife to Bechuanaland, had a hard soil to work, and encountered many perils. The tribes were in a state of continual war. Wife murder was horribly common; wounded and sick persons were often exposed in situations where the wild beasts might devour them. At last, in 1829, when they had been eight years at the station, a wonderful change took place. The people began to throng to the services. A large new church was built. Moffat extended his labours and paid his well-known visits to Moselekatze, the Matabele king. He returned to England for a time, where, among many other results of his visit, he found David Livingstone. Livingstone, then a young medical man in training for missionary work, came to ask him whether he thought Africa was a likely sphere for a medical missionary. Strangely enough, Moffat's answer was almost prophetic: "Yes, if you won't go to an old station, but push on to the vast unoccupied district of the north, where, on a clear morning, I have seen the smoke of a thousand villages, and no missionary has ever been." When Livingstone went out he was struck with the success of the mission work. "The missionaries' statements," he wrote, "as to their success are

far within the mark." He was especially surprised at the progress made by the Hottentots. He settled north of the Kuruman, among the Bakwains and other tribes. His ideas began to enlarge: "If we wait till we run no risk, the Gospel will never be introduced into the interior." In 1843 he began his forward movement, taking up his position among the Bakatlas. In 1846 he and his wife went further north to Chonuana. Here he became the means of the conversion of the chief, Sechele. His first great exploration journey took place in 1849, and resulted in the discovery of Lake Ngami. In 1851 he discovered the Zambesi. Of his further journeyings we need not speak; but his name will be recorded in all ages as the greatest of African explorers, and his whole exploration was carried on to the last under the intense desire to open up Africa to the Gospel of Christ. It is remarkable that two agents of the same Society should have been such explorers of two very different regions of the world, the South Seas and Central Africa, and both—far above all else—for the sake of Christ and His Gospel. The London Missionary Society had a Makalolo Mission, which ceased to be possible by the destruction of the people, and a Matabele Mission, which was very barren of result, but may now become fruitful among those who have returned. They have a remarkable mission among the Bamangwato, with their Christian chief, Khama. In the centre of his capital, Palapye, is a Christian church that cost £3,000. Khama has also reclaimed a race of savages, the Balakaharis, a wandering tribe, who thrive miserably on the scant sustenance of the Kalahari desert, but whom he settled in a suitable land. Khama unhesitatingly ascribes his position to-day "to the influence of Christ's Gospel, brought to him by the agents of the London Missionary Society."

The missions in South Africa are independent of the Society, but in the 1891 census 70,000 natives were registered as Congregationalists, the great bulk of whom are the result of the missions of the London Missionary Society. In the stations north of the Colony, for which the Society is still directly responsible, a great work is going on.—*The Christian Express.*

"WHICH HOUSE," the New Year's number of *Regions Beyond*, is a very striking and unique production. As a missionary study, it is a convincing appeal, both to eye and heart, by its telling illustrations and diagrams and pathetic story. It also contains an account of the East London Institute for Home and Foreign Missions, with portraits of Dr. and Mrs. Grattan Guinness, and of the Cliff College Training Institute, in Derbyshire, which Mr. and Mrs. Hallows, our true L.M.S. friends, are now actively superintending.

"Let not England forget her precedence of teaching other nations how to live."—JOHN MILTON.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

THE NEW HOSPITAL AT CHIANG-CHIU. NOT being able to return to Hui-An just yet, Miss Miller has spent a few days at Chiang-Chiu, renewing old acquaintanceships. She was much struck by the cleanliness and order prevailing in the beautiful new hospital. "While looking round," Miss Miller says, "I was interested to see, hanging in the nice chapel, the gay tablet which was presented last month to the hospital by a grateful patient, the Tao-tai, who is the highest official in Chiang-Chiu. He, his son, and secretary, have all been healed by Dr. Fahmy, and even the Tao-tai's personal physician is a frequent visitor, to obtain relief for his own sufferings. I am told the bringing and hanging up of the tablet was quite an occasion, it being carried through the streets in all its many-coloured splendour, accompanied by musicians, and followed by the secretary of the mandarin, in the grand official chair; and, as the carpenters raised the tablet to its position, fixing it there firmly, bursts of music showed the festive nature of the occasion. The large characters in the centre, gold letters on a red ground, sprinkled with mother-of-pearl, mean: 'His hand touches, the disease disappears; like trees, in autumn dry and withered, in spring time become again luxuriant.' The characters to the right signify the tablet is presented to the famous English doctor, the venerated Ahmed Fahmy, while those on the left are more difficult to explain, meaning: 'The peacock-feathered, second-ranked (diamond), button-capped governor of soldiers and men in Fokien, Teng-chow, Chiang-chiu, Leng-na, your stupid little brother Lou Tok-Hoon bows his head to the ground and writes these words.' The margin of the tablet is green, blue, and red, with gilt ornamentations, while above are arranged red silk and artificial flowers, the under supports being quite amazing in their Chinese art. Last week the donor himself, accompanied by another mandarin, went in state to inspect the hospital, and expressed himself much delighted with all he saw, especially with a flea under the microscope."

"I HAVE not had an unhappy day for fourteen years," was the declaration of a CHINESE native Christian. At first he was so poor that he had but three meals of rice left. In this distress he became acquainted with Christians. They treated him kindly, and, with the homely hospitality of the country, invited him to stay with them a few days. His mind opened to the truth as flowers to the sun. He determined to cast in his lot with the people of God. This was the signal for persecution. Those who had now and then given him work in their fields scorned and forsook him, so he took to collecting and selling firewood. But purchasers were lacking! So he piled up his wood in stacks, and waited on his new Master. It happened that wood became scarce, and went up in price. Now came his opportunity, and he made money. His life has not been without trial. He has known sickness, and friends offered him medicine. He declared that to him there was healing in prayer. The spiritual faculty seems greatly developed in him. God is to him a source of immeasurable joy for all the needs of life. To see him is a treat. To hear him speak of God shows a depth of filial devotion. It is something in a country like this—the scene of unparalleled friction, care, and falseness—to see that a man stayed on God is kept in perfect peace. He closed one of his testimonies by declaring his joy for fourteen years.

J. SADLER.

MR. W. G. TERRELL, of Hiau Kan, YUN MUNG. writes that there are very decided grounds for encouragement respecting the work in Yun Mung. Mr. Wang, the evangelist, is doing a steady, solid work, and the church membership has more than doubled during the past year. When Mr. Terrell went there in October he found that the new converts at Ch'in Si Kia Wan village were very anxious for him to pay them a visit. "I went," says Mr. Terrell, "and found that they had not only prepared a feast for us, but had invited friends and relatives from a distance to hear the Gospel. We spent a very profitable afternoon there on the Saturday, and next day in the city baptized four more of their members, leaving others still on probation. Work is springing up there in various directions. One of the gentry of the place came here (Hiau Kan) to pay me a visit the other day. He is a scholar, and evidently a seeker after truth, as he bought copies of the Old and New Testaments, which he wishes to read, to find out, as he says, 'whence all this doctrine comes that we preach.'" Mr. Terrell has been able to engage an additional evangelist, whose expenses are to be met by the Scottish Bible Society. He has chosen a convert named Teng Ho Soh, who was baptized two years ago at Wei Kia Wan, and who is "all on fire for the Gospel," very gentle, yet very earnest.

INDIA.

ON the last Sunday but one in the old A CONVERT OF year the Rev. A. Sims, of Berhampur, GREAT PROMISE. had the joy of baptizing Babu Lakkhi Prasad Chowdhury, a young Hindu of sterling character and great promise. "We are," says Mr. Sims, "full of joy at his conversion, and have the hope and faith that he will prove a good soldier of Christ. We are sometimes apt to be over discouraged at the result of our work, but we thankfully call to mind at this time that this is the ninth baptism here this year from Hinduism or Mohammedanism. That is something to praise God for." In an address at his baptism, Lakkhi Babu made the following striking confession:—"For many years I have been fighting against Christ's religion and Christ's followers. At one time I believed my opposition would triumph, but Christ has proved himself stronger than my strength. His everlasting love has quite destroyed my old self and conquered my heart. To-day, in this holy church, before you all, I offer my life at the feet of the Lord. Looking back upon my past life at this time, I recognise that God has influenced me chiefly through three persons. First of all, through the Rev. S. J. Hill, now in heaven. Secondly, I am greatly indebted for much good advice and right guidance of my after life to the Rev. Kali Prasanna Mukerjee. Him I look up to as my father in spiritual things. Lastly, I owe much to Mr. and Mrs. Sims. When Mr. Sims was at Bhagwangola I was then his pundit, professedly a Brahmo, with many deep-rooted prejudices against Christianity. Mr. Sims and I had many serious talks together on religious subjects, which were helpful in dispersing my doubts. Mrs. Sims, as she has told me, never ceased to pray for my conversion, and her prayers have now been heard. . . . And now, to-day, I gladly take this final step, and declare I am a servant of Christ, declare that my heart to-day enjoys a peace and comfort never known before. Only converts know how hard it is to leave their relatives and all the associations of the old society. To-day, on account of the wretched customs of Hindu society, I have to sever myself altogether from my old father, who regards me with such affection. May He who to-day grants me such peace be also near to console his troubled heart! May He cause him to understand that I do no wrong by confessing Christ as my Saviour! Finally, I beg for the prayers of this church, that I may remain faithful to the Lord and may spend my life in His service."

THE Rev. G. M. Bulloch writes from THE COMMUNISM Almora:—"We closed the year 1895 OF with an interesting baptismal service: CHRISTIANITY. seventeen candidates were baptized. Five were sweepers, three from the Brahman caste, seven from the Rajput caste, and two from the low caste. They were all baptized at the same service, and stood up together in making their profession of faith in Christ—a

striking illustration of the communism of Christianity. The sweepers all belonged to one family. The father had long been in the service of the late Mr. Budden, from some member or other of whose family he and his wives (for he had more than one wife) and the children had received much instruction. On the death of Mr. Budden the whole family moved off from us to live on some land they possessed a little way out of Almora, and there seemed then little hope of their ever joining the Christian community. But, to our great joy, some little time ago the father of his own accord came to us much broken down in spirit, and expressing his great sorrow at having resisted so long the guidings of his conscience, and begging that he and all his family be baptized, and arranging for the putting away and support of the second wife. Not only had he received the instruction in Mr. Budden's home, but his own old mother, who died several years ago, was a good Christian. As long as she lived, and even for some years after she died, the son could not be induced to make a profession of faith in Christ; but now he rejoices in the efficacy of his old mother's prayers, as well as those of others. These baptisms make forty-nine which have taken place in connection with our work in Almora during 1895, and of these only two were children of Christian parentage. To us it is a matter for great thankfulness that so many have joined our ranks from the non-Christian community. It is the largest number we have had during any one year since the commencement of the Mission."

THE new building for the Caste OPENING OF THE Girls' School at Tripatur has been CASTE GIRLS' opened. It includes two spacious halls, SCHOOL AT 38 feet long by 16 and 14 feet respectively, joined by a covered way. Mr. TRIPATUR. Ghose, the head assistant collector, presided. The Rev. U. G. Marshall stated that the old school was opened in 1864 by the late Mrs. Phillips with a few girls, and this new building has been erected partly in memory of the founder. During the succeeding years there has been a steady increase, the rolls now showing seventy-nine girls. More than one thousand girls had been educated in the school. Mr. A. G. Nicholson, of Coonor, had generously contributed Rs.506, the Directors had made a grant of Rs.500, and, together with the promised Government grant, only Rs.200 was needed to complete the sum expended. Mrs. A. G. Nicholson's excellent address was read by Mr. Marshall, at the close of which she declared the building open. The head master read the report of the last examination, held in March, showing that in four classes more than 75 per cent., and in one class cent. per cent., of the girls had passed. To these successful candidates Mrs. Nicholson distributed the prizes specially sent by the C.E. Society, Glenelg, Australia. The Chairman spoke ably on the subject of female education. He strongly urged the gentlemen of Tripatur to take advantage of the education thus offered

to them, and spoke from personal experience of the education given, and the care over the pupils exercised by the missionaries. On the following Monday ten new girls requested admittance. Mr. Marshall remarks that they were not allowed to take up their abode in the chief street of the town without opposition. A rival school was opened, and still exists, but has done the Mission School very little harm. The latest move has been the circulation of a "delicious" Tamil tract, entitled "May Our Girls Read in Mission Schools?" which is an indication that the Mission is making its presence felt.

MADAGASCAR.

A FEW days after the fall of Antananarivo, the Rev. J. Peill determined to return to his station, and sent on some of his goods before him, in order to assure the people that danger was passed. As he reached the main entrance to Ambohimanga he found all the chief men of the town congregated at the gate to welcome him. After a long talk they invited him to go up into the town, which had hitherto been closed to foreigners by treaty; but Mr. Peill felt that he could not be the first to take this advantage of their defeat, and so he told them he should wait till after the arrival of the French. Subsequently he commenced to visit the town, and Mrs. Peill was, we believe, the first European lady to enter it. On Christmas Day a united service was held in a large open place in the centre of the town. There, under the spreading amontana trees, the members of seven churches assembled for worship, and Mr. Peill preached from the word, "Emmanuel—with us is God." It was a striking scene. It was thought by the more ignorant of the people that the entry into Ambohimanga—the sacred city that had been for so many years carefully guarded from "pollution" by Europeans—would be avenged by the offended ancestors or by the idols.

MISS AMY BROCKWAY, of Ambositra, A POPULAR has been greatly encouraged by the atten- BIBLE-CLASS. dance of women at her Bible-class, eighty being not at all an uncommon number, while on some occasions there have been over one hundred. This has been owing in great part to the diligence of the best women in enticing their companions to come. Last year a monthly collection was instituted, or, rather, once a month a box is hung in a quiet corner near the door, and into this anyone who likes can drop money, while those who do not are not noticed. It is done in this quiet way, "in case," as the women have expressed it, "those who had no money to give should be ashamed to come without, and so stay away from class." With this money a lamba, or Testament, is bought for a poor girl, and food is provided for girls who come up from the country to attend the six-monthly meetings, &c.

NEW GUINEA.

THE ceremony of christening the new LAUNCH OF Mission schooner, the *Olive Branch*, which has been built for use in the "OLIVE BRANCH." Western Branch of the New Guinea Mission, took place in the yard of Messrs Lane and Brown, at Totara, Auckland, on the morning of January 2nd. About two hundred people assembled to witness the launch, and the greatest possible interest was taken in the proceedings. The service opened by the singing of a dedication hymn, specially composed for the occasion, and the reading of Scripture passages. Then followed an address by the Rev. F. W. Walker, giving an account of his share in the vessel, and saying that all the cost of the vessel above the £600 granted by the Society had been borne by himself. The dedication prayer was offered by the Rev. F. Warner, after which Mrs. Warner addressed the gathering. She said it was feebly expressing what she felt in stating the great pleasure she experienced in taking an important part in that beautiful service, and would account it an event of her life. The subject of missionaries and missionary labour had always a warm corner in her heart. Her heart's desire was that the noble vessel might long be spared to carry on the great work of the evangelisation of these islands of the sea. The twentieth century seemed likely to be known to coming generations as the missionary century. The mantles of such men as John Williams, Moffat, and Livingstone had not been worn out, but were enrobing noble souls to-day, and they had reason to thank God for the mission outlook of the present. The vessel was rightly named the *Olive Branch*. Might it bring peace to every shore where it touched! The name of their friend, Mr. Walker, would ever be associated with that vessel, as also of those who were her builders, for the thoroughness with which she was built. Soon the good vessel would be sailing away on her great mission, and they might never see her more; but they would ever remember those who were going in her, and whom they had learned to love. At the close of the address Mrs. Warner sent the bottle of water against the vessel's bow, at the same time naming her the *Olive Branch*. By the kindness of Captain Farquhar, the *Clansman* was detained an hour to let friends go on board and return to Auckland yesterday. The *Olive Branch* is a model missionary ship in every way. Her finishing throughout has been under the direction of Mr. Walker, who has spared no pains or private money in making the ship complete. The lifeboat is a present from the friends at Tame Tame, and is costing about £35. Great credit is due to Messrs. Lane and Brown for the thoroughness of the work, and the liberality shown by them in the building of the boat.—*Auckland Herald*.

NEWS



PERSONAL NOTES.

CHINA.—The Rev. D. S. Murray is very hopeful on account of the formation of a Y.M.C.A. for English-speaking Chinese at Tientsin, which more than seventy young men have joined. These young men are all students at Government colleges, and represent "New China"; hence the importance of getting them under Christian influence. There are now over three hundred such young men in Tientsin. In Peking, a Reform Club has been started, and over fifty Hanlin graduates (the highest degree in the Empire) have joined it, and have started a newspaper on Reform lines. "There is hope for old China yet."

INDIA.—The Rev. W. B. Phillips is delighted to find himself back at Berhampur, where fifteen years of his missionary service was spent, it having been decided that he and Mrs. Phillips are once more to resume work among its million and a quarter of people. "To one," he writes, "who started work here twenty years ago with a total English staff of two, the present staff is most exhilarating. Then there is the largely increased and excellent band of Indian brethren and sisters. But what cheers my heart even more than these is the band of young men converts, nine of whom have been brought to Christ during the past year. I have just been greeting them in the gathering of the Christian Endeavour Society, held every Saturday evening in Mr. Sims' house. Their happy faces testify to the blessing they have found in Christ Jesus."—The Centenary contributions from the Berhampur district have reached a total of Rs.1,770. Leaving out the creditable offering of the native church (Rs.89 10 0), about half of the gifts have come from the small English community in the district, and the other half from Hindus and Mohammedans.—The exhibits sent in by the L.M.S. Christian community at Almora to the Exhibition of Indian Christian Industry and Art, held at Cawnpore on the 27th and 28th December, secured a first prize, a third prize, and a commendation. Our native Christians at Mirzapur secured a third prize and two commendations. The prizes and commendations were for different kinds of fancy needlework and lace. The exhibition has been highly spoken of. It is the first of the kind that has been held in North India, and is likely to do much in bringing the Christian community to the front in those parts.

AFRICA.—The Rev. A. J. Wookey reports the baptism, at Kgwewe, of the student Radiohoma and an infant, being the first baptisms at the new station in the Lake Ngami Mission.

SOUTH SEAS.—Mrs. Goward, who, with the Rev. W. E. Goward, has been overtaxed by the sole charge of the work at Apia, has been compelled to seek a change at Auckland.



UNLIKE our own Society, which has men and women waiting to be sent out to the mission-field, the U.P. Foreign Missionary Society are pleading for fresh recruits for their Old Calabar Mission. Six missionaries are sailing for that place early in March, but two trained nurses, one or two ordained men, and printer and tailor foremen are needed at once in addition.

THE first English women missionaries to Uganda, who are in Bishop Tucker's party, have arrived there after a journey of eighty-one days from Frere Town. The native women were full of joy at the arrival of these ladies, and gave them an enthusiastic welcome.

IN 1894 there were in all 1,977 missionaries in China—869 men, 562 married women, and 546 single women. The China Inland Mission has 593 of these, which is a larger number than has any other Society.—*The Church at Home and Abroad.*

DURING the past year 1,775 new Sunday-schools were started in India, and 66,000 new scholars brought in.—*Regions Beyond.*

ON January 8th, Bishop Kestell-Cornish, of Madagascar, returned to his diocese, having only been in England since November 20th, so as to be at the head of the Mission at this critical time for its guidance and encouragement. There will, no doubt, be many matters of practical importance which his lordship will find it well to put on a sure footing now that the French occupation is accomplished. Among these may be the legal security of Mission buildings and the recognition of the system of education in the missions. The Bishop, who was consecrated in 1874, resigns his see at Michaelmas next.—*The Mission Field (S.P.G.).*

ON the 3rd of October, 1895, there was celebrated the semi-jubilee of the Established Church Mission at Darjeeling. This Mission has been one of the most successful which that Church has established. It was founded in 1870 by the Rev. William Macfarlane. For four years the missionaries laboured without any fruit, but at last the blessing came, and in 1880 there were 130 Christians scattered over the district. To-day the number of converts is nearly 2,300. Last year there were more baptisms than there were Christians in 1880. The staff, besides the Europeans, consists of 32 catechists and 100 teachers.—*Free Church Monthly.*

AMID the wars and rumours of wars of the past month, used by God to open up the world to the light and liberty which the Gospel brings, did our readers note these two telegrams from Sir H. H. Johnston, following up the work of the Universities Mission in the south-east, and of the Livingstonia Mission in the north-west of Lake Nyasa?—

“November 11th, 1895 (by cable from Mozambique, January 8th, 1896).—The British expedition, composed of Sikh soldiers and native-trained troops, led against the slave-trading chief, Zarahi, by Major C. A. Edwards, gained a complete victory for the British force, with the loss of only one Sikh killed and several wounded. Zarahi, after the fall of Maknjira, became the principal slave-raiding chief on the south-east borders of the Central Africa Protectorate, and has continually made war against the British for the past four years. He defeated the British in 1892, and captured a cannon. The cannon has now been recovered. A large number of slaves were found and released.”

“Karonga, December 6th, 1895.—Operations against North Nyasa Arabs, beginning December 1st, completely successful after two and a half days' fighting. All stockades taken and destroyed, four Arabs killed, two taken prisoners, and Mlozi captured, tried, and executed, December 4th. Arab loss in and around Mlozi's stockade, 210 men. Casualties: Lieutenant Guy de Herries Smith, 45th Sikhs, severely wounded; Sepoy Jaimed Singh, killed; three Atonga soldiers killed; six Sikhs and four Atongas severely wounded. Five hundred and sixty-nine slaves released; many prisoners taken. General specially commends services of Major C. A. Edwards. Lieutenant G. de H. Smith, who is badly wounded, but recovering, was first man to enter Mlozi's stockade.”

Karonga is our mission station, the port for the Stevenson Road to Tanganyika, where Dr. Kerr-Cross still does medical and surgical missionary work, which he reports by last mail. Here Mr. Fred. M. Moir was wounded and his brother did good service, and here the late lamented Mr. Monteith Fotheringham held the position for Christianity till Captain Lugard arrived. On the return this year of Dr. Kerr-Cross, who has resigned, this important town will be held by his medical successor.—*Free Church Monthly.*

THE WEEKLY MISSIONARY PRAYER MEETING.

AS many of the readers of the CHRONICLE reside in and about London, permit me to urge upon them the duty and privilege of attending the prayer-meeting, held at the Mission House every Thursday, at four o'clock. I do so because the attendance at present is sparse and irregular—a few only seem to regard it as a fixed engagement. Of course, there are many claims upon the time of all earnest workers; the Watchers' Band has also its stated seasons for secret prayer; in addition to this there are Board and Committee meetings which have to be attended; but it should be remembered that the meeting in question is the

only one specially set apart for devotion. It was begun in connection with the Forward Movement and in anticipation of the Centenary; but now that these are facts there is all the more need for earnest and united prayer. I urge, therefore, that such a meeting should be well attended: (1) to help our secretaries in their arduous work, who, without the sympathy of their brethren, must be isolated indeed; (2) to cheer our devoted missionaries just returned from their stations, who are apt to be chilled by the paucity of attendance; (3) to sustain those who are bearing the burden and heat of the day in the harvest-field, and who look to us to uphold them at the Throne of Grace; (4) to seek Divine help for the Society itself, without which all organisation is vain. I solemnly believe that our weakest point is the prayer meeting, and that were the earnest friends of the Society to meet together weekly for prayer it would secure blessings such as have not been enjoyed before, create a spiritual warmth at the centre of the work which would be felt at the remotest circumference, and bring a return of tribute to the treasury of which the past is only a moiety.

As a practical suggestion, will some of the London pastors try to come occasionally, and announce it to their people? Might not the churches send a representative each week, thus keeping them constantly in touch with the Society's work? Will friends who receive missionary intelligence direct from the field bring it with them, that it may supply fresh material for prayer and praise?

In conclusion, I am only as a warm friend of the Society, and a Director of nearly fifty years' standing, that I take the liberty of penning these lines. ROBERT BALGARNIE.

ECHOES FROM THE HOME CHURCHES.

AN interesting event took place, at the Redland Park Hall, on the evening of Wednesday, January 16th last, a meeting being held to take farewell of the Rev. Edwin Lloyd, of the London Missionary Society, who acted as principal interpreter for the three African Chiefs during their recent visit to England, and who is now returning per s.s. *Norham Castle* to the territory of Chief Bathoen in Bechuanaland.

The public meeting in the Hall, at which the Rev. Urijah R. Thomas presided, was preceded by a reception in the Church Parlour by invitation of the Redland Park Missionary Council, in order to give its members an opportunity of meeting Mr. Lloyd.

The work of the Rev. E. Lloyd, who has spent the past ten years in South Africa, first in the county of Chief Khama and subsequently in that of Chief Bathoen, is of special interest to Redland Park Church, owing to the fact that he was, when living at Bristol, a member of the church.

Mr. G. H. Wicks gave an account of pioneer missionary work in Bechuanaland, and the manners, customs, and superstitions

of the people, illustrated by a number of limelight lantern views.

The Rev. U. R. Thomas, in the name of the meeting and friends at Redland Park Church, made a presentation to Mr. Lloyd of a powerful optical lantern and accessories, together with a screen and stand, also about one hundred lantern slides. The slides illustrated various Old and New Testament stories, scenes in the Holy Land, also a number of Sechuana hymns, passages of Scripture, and salutations, these latter having been prepared and given by Mr. Arthur Button, of Clevedon.

Mr. Lloyd suitably and feelingly responded, and stated that the lantern and slides would be of great service to him in his religious work among the Bechuanas, about whom he spoke, giving many interesting personal reminiscences.

The Revs. J. H. Haile (Madagascar) and T. Anthony also took part in the meeting.

ANNOUNCEMENTS.

DEPARTURES.

DR. GILLISON, returning to HANKOW, China, embarked at Southampton, per North German Lloyd steamer *Preussen*, for SHANGHAI, February 3rd.

THE REV. E. LLOYD, MRS. LLOYD, and four children, returning to KANYE, BECHUANALAND, and MR. G. J. WILKERSON, proceeding to MATABELAND, South Africa, embarked at Southampton, per steamer *Norham Castle*, February 5th.

MISS MEACHEN, returning to ALMORA, North India, embarked at Marseilles, per steamer *Caledonia*, for BOMBAY, February 13th.

THE REV. W. MUIREHEAD, D.D., and MRS. MUIREHEAD, returning to SHANGHAI, China, embarked, per steamer *Himalaya*, February 14th.

ARRIVALS IN ENGLAND.

DR. R. J. ASHTON, MRS. ASHTON, and child, from KACHHWA, and MISS A. WAITT, from MIRZAPUR, North India, per steamer *Caledonia*, at Marseilles, February 5th.

BIRTH.

MURRAY.—December 12th, at Tientsin, North China, the wife of the Rev. D. S. Murray, of a son (Fred Roberts).

VALEDICTORY SERVICE.

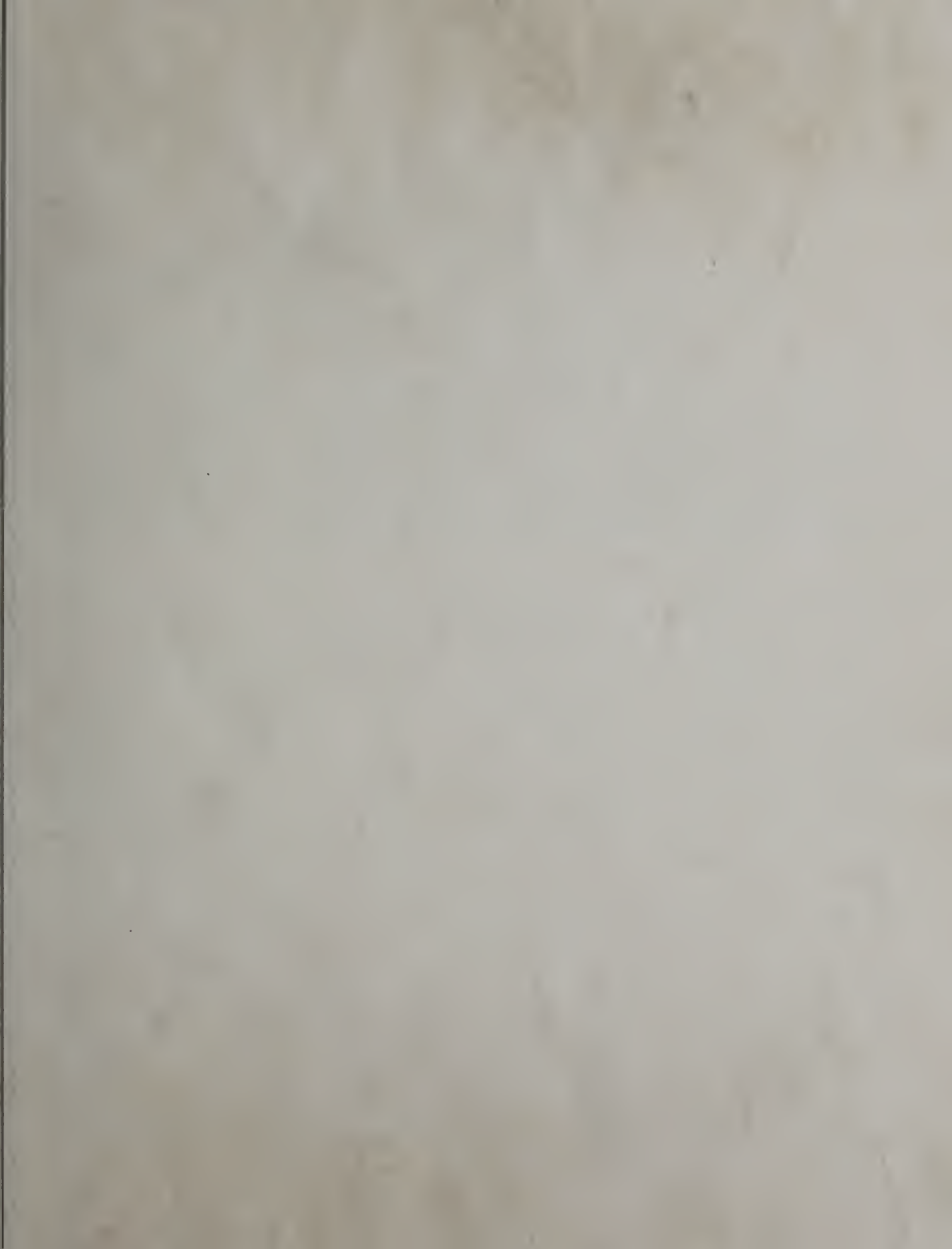
A meeting was held in Finchbury Park Congregational Church on Wednesday, February 5th, to bid farewell to MR. G. J. WILKERSON, who was about to proceed to SOUTH AFRICA, to join the Matabele Mission as an artisan assistant missionary. The Rev. Llewellyn H. Parsons presided. The Rev. R. Wardlaw Thompson spoke of the past and present position of mission work in Matabeleland. The Chairman introduced Mr. Wilkerson, who in turn addressed the meeting. Mr. Roger Jones spoke on behalf of the Missionary Pence Association, which has undertaken to support Mr. Wilkerson. The Chairman then addressed a few parting words to Mr. Wilkerson, and, in the name of friends in the church and Sunday-school, presented him with a handsome Bible. The meeting was well attended.

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